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"The Church must have an action on others out of its pale. If a man or a society of men have a truth, they hold it not for themselves alone, but for all men. The solitary thinker, who, in a moment of ecstatic action in his closet at midnight, discovers a truth, discovers it for all the world and for eternity. A Christian Church ought to love to see its truths extend; so it should put them in contact with the opinions of the world, not with excess of zeal or lack of charity."—THEODORE PARKER.

THE TWENTY-EIGHTH CONGREGATIONAL SOCIETY OF BOSTON.

ITS SERVICES, ORGANIZATION, OFFICERS, and PRINCIPLES.

Programme of the Society's work for 1883–84,

At Parker Memorial Meeting House, corner of Berkeley and Appleton Streets.

"The Church that is to lead this century will not be a Church creeping on all fours, mewling and whining, its face turned down, its eyes turned back. It must be full of the brave, manly spirit of the day, keeping also the good of times past."—THEODORE PARKER.

"Prove all things; hold fast that which is good." —*Paul the Apostle.*

"Religion, richest favor of the skies,
Stands most reveal'd before the Freeman's eyes;
No clouds of superstition blot the day,
Liberty chases all that gloom away;
The soul, emancipated, unoppress'd,
Free to prove all things, and hold fast the best,
Learns much; and to a thousand listening minds
Communicates with joy the good she finds." —*Cowper.*

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"The old forms of religion are passing away, and will be forgotten. They were the scaffolding whereon men went up and down, or the derricks wherewith they lifted up the precious stones they had quarried out, wherewith they were building up the great temple of the perfect religion, the worship of God in spirit and in truth. That springs from the nature of man, and accords with the nature of God, and shall never pass away."— THEODORE PARKER.

"Skilful alike with tongue and pen,
He preached to all men everywhere
The gospel of the golden rule,
The new commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet, the earth he trod,
Nor banish'd nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God
And ample as the wants of man."— LONGFELLOW.

"You have a history of which any Commonwealth may justly be proud. You know — forgive my vanity, if I say that I know, too — that you bred Benjamin Franklin and Daniel Webster and Joseph Story and Theodore Parker. . . . Parker, perhaps, one of your highest and greatest souls."— LORD CHIEF JUSTICE COLERIDGE'S *speech at Boston, Sept.* 8, 1883.

The Twenty-eighth Congregational Society

OF BOSTON.

THEODORE PARKER was the founder and the first minister of this society. On Jan. 22, 1845, a meeting of the Friends of Liberal Religious Thought was held at Marlboro Chapel, Boston, when the following resolution was passed: —

Resolved, That the Rev. Theodore Parker shall have a chance to be heard in Boston.

The Melodeon was at once hired for Sunday morning services; and, on the 16th of the following month (February), Mr. Parker preached his first sermon there, the subject being "The Importance of Religion." In November of the same year, the society was duly organized as a "body for religious worship," according to the laws of Massachusetts, under the designation of "The Twenty-eighth Congregational Society of Boston." Mr. Parker was regularly installed as the society's minister on Jan. 4, 1846, when he preached his first sermon in that capacity on "The True Idea of a Christian Church."

The society remained at the Melodeon until the fall of 1852, when, in order that the large numbers who flocked to hear Mr. Parker might be better accommodated, a removal was made to the Music Hall, then but recently erected. Mr. Parker preached from Sunday to Sunday until his illness on Jan. 9, 1859. He continued, however, to be the minister of the society until his death on May 10, 1860. After this event, the society continued

its meetings, engaging as speakers the best expounders within its reach of religious thought and feeling,— laymen as well as clergymen, women as well as men.

In April, 1863, in consequence of several months being needed for putting up the great organ, the society was compelled to vacate the Music Hall and go back to the Melodeon.

In a little more than three years,— in September, 1866,— in consequence of the Melodeon being required for business purposes, the society was compelled to make another removal, this time to the Parker Fraternity Rooms, No. 554 Washington Street.

Both of these removals were unfortunate, as each time the removal had to be made from a larger to a smaller place of meeting.

The necessity began to be strongly felt for a building which should at once serve as a permanent home for the society and as a memorial to its great teacher and standard bearer,— THEODORE PARKER. Accordingly, the present Parker Memorial Meeting-house was erected, and was opened with impressive and appropriate dedicatory services on Sunday, Sept. 21, 1873. In this, its new building, the society has held its regular Sunday services, interrupted only by the usual summer vacations, up to the present time.

The master thought running through Theodore Parker's religious teaching could not be better expressed than in the words of Robert Browning : —

> "There is an inmost centre in us all
> Where truth abides in fulness; and to know
> Rather consists in opening out a way
> Whence the imprisoned splendor may escape
> Than in effecting entrance for a light
> Supposed to be without."

"It concerns all persons to see that they do their best to find out truth; and, if they do, it is certain that, let the error be never so damnable, they shall escape the error or the misery of being damned for it. And, if God will not be angry at men for being invincibly deceived, why should men be angry one at another."— JEREMY TAYLOR.

The society is entirely unsectarian and is absolutely free. It carries "Protestantism," or the "Right of Private Judgment," to its logical results. It imposes no "Creed" as a condition of fellowship or as a necessity of the religious life. It is a congregation of free men and women, under the leadership of a free teacher, for the cultivation of free and reverent thought upon all matters pertaining to religion.

While leaving each one free to settle the great problems of theology in his own way, and as his own reason dictates, the members of the society cherish the thought that much good may come to themselves, and, possibly, some little good to the community around them, by uniting together for the purpose of developing, in themselves and others, those moral feelings and pure aspirations which, because common to all men of whatever religion, are outside the realm of speculative dogma.

In the public teachings of the society, these ideas are sought to be enforced: that salvation for this world, and for every possible world, is conditioned by CONDUCT and never by CREED; that the CULTURED REASON is the sole and sufficient authority for belief; that JUSTICE is the certain and practicable LAW OF CONDUCT; and that LOVE is the highest and most effective TEMPER OF THE HUMAN SPIRIT.

The pulpit is open to the representatives of every form of thought. All that is demanded of those who occupy the vantage-ground of the pulpit desk is: that opinion shall be intelligently stated; that it shall be, with evident honesty and earnestness, held; and that the attitude maintained respecting it shall not preclude the observance of a respectful demeanor toward the holders of all diverse opinions.

The minister is alone responsible for his own utterances. They do not necessarily represent the opinions of the society, either collectively or individually. If the members of the society agree with what the minister says, things are pleasant. If they disagree with what he says, things are none the less pleasant.

"Teaching is the breathing of one man's inspiration into another, a most real thing among real men."—THEODORE PARKER.

"Do not inquire if a man be a heretic, if he be a Quaker, a Jew, or a heathen; but if he be a virtuous man, if he loves liberty and truth, if he wish the happiness and peace of human kind. If a man be ever so much a believer, and have not these things, he is a heartless hypocrite, a rascal, and a knave."— PERCY BYSSHE SHELLEY.

☞ All persons who choose to attend the services of the society are made heartily welcome. The expenses of the society are defrayed by voluntary contributions in the shape of guaranteed subscriptions and donations.

MEMBERSHIP.

Any person interested in the society and sympathizing with its freedom may become a member by simply signing the Membership Roll.

OFFICERS OF THE SOCIETY.

"The elders among you I exhort, who am a fellow-elder.... Tend the flock of God, which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre."— PETER THE APOSTLE.

"Deacons in like manner must be grave.... For they that have served well as deacons gain to themselves a good standing." — PAUL THE APOSTLE.

Minister	JAMES KAY APPLEBEE.
Treasurer	GEORGE R. TABER.
Clerk	FRED. H. HENSHAW.

STANDING COMMITTEE.

Chairman, John C. Haynes.

John L. Whiting.	Judith W. Smith.
Mary A. Joslin.	William H. Hamlen.
Nathaniel Cummings.	Henrietta J. Ham.
Lydia G. Stevens.	William D. Brewer.
Charles K. Whipple.	Zilpha D. Smith.

THE SOCIETY'S PULPIT.

"You know the idea of a church, which is a beautiful one. It is that of a body of men and women meeting together, with a common reverence for that Great Soul that overlooks the world, with a desire to promote their progress in religion. They choose the ablest man they can find to help them in their work,—a man of large education, able in conscience, and powerful in soul. They say to him, 'Come, we will give you your daily bread, and you shall break the bread of life for us.' . . . What a beautiful thought is such a church, with such a minister,—a real live minister, serving a live church, bringing out of his treasury the old things of human experience and the new things of human nature, and so putting his prayer and inspiration into the public life, and the people encouraging him in every word he utters."—THEODORE PARKER.

"Whenever the pulpit is usurped by a formalist, then is the worshipper defrauded and disconsolate. We shrink as soon as the prayers begin, which do not uplift, but smite and offend us. We are fain to wrap our cloaks about us, and secure, as best we can, a solitude that hears not. . . . It is the office of a true teacher to show us that God is, not was; that he speaketh, not spake."—EMERSON.

"I say the pulpit (in the sober use
Of its legitimate peculiar powers)
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of Virtue's cause."—COWPER.

During the congregational year, it is the intention of the minister to hold a series of

SPECIAL SERVICES IN MEMORY OF THE GREAT AND GOOD.

"Great men are the fire-pillars in this dark pilgrimage of mankind: they stand as heavenly signs, everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed embodied possibilities of human nature; which greatness he who has never seen, or rationally conceived of, and with his whole heart passionately loved and reverenced, is himself forever doomed to be little."—THOMAS CARLYLE.

Nov. 11. Service in memory of Luther. Subject of Discourse: "The Meaning of the Protestant Reformation."

Nov. 25. Service in memory of George Eliot. Subject of Discourse: "Religious Value of George Eliot's Writings."

Dec. 23. Service in memory of "The Pilgrims." Subject of Discourse: "Are the Children worthy of the Forefathers?"

Feb. 24. Service in memory of George Washington. Subject of Discourse: "Simplicity and Directness of Washington's Character."

March 30. Service in memory of Longfellow. Subject of Discourse: "Longfellow, 'a Sweet Historian of the Heart.'"

April 27. Service in memory of Shakspere. Subject of Discourse: "The Religion of Shakspere's Sonnets."

May 4. Service in memory of Emerson. Subject of Discourse: "Emerson as a Prophet."

" 11. Service in memory of Theodore Parker. Subject of Discourse: "The Pathos of Parker's Life."

OTHER SUNDAY ANNOUNCEMENTS.

During the year, special series of discourses may be expected from the pastor, as follows: —

A series of THREE DISCOURSES on the GREAT PAULINE TEXT: "BUT NOW ABIDETH FAITH, HOPE, LOVE, THESE THREE; AND THE GREATEST OF THESE IS LOVE."

1. Province of Faith in the Religious Life.
2. Province of Hope in the Religious Life.
3. Province of Love in the Religious Life.

"Let none with heedless tongue from truth disjoin
The reign of virtue."— AKENSIDE.

A SERIES OF SIX TALKS ABOUT JESUS.

"I look on Jesus as the highest product of the human race. I honor intellectual greatness. I bend my neck to Socrates and Newton and Laplace and Hegel and Kant and the vast minds of

our own day. But what are they all compared with this greatness of justice, greatness of philanthropy, greatness of religion? Why, they are as nothing. I look on Jesus, not only as an historical prophet, but as a prophetic foretelling. He shows what is in you and me, and only comes, as the earliest flower of spring comes, to tell us that summer is near at hand."—THEODORE PARKER.

1. Boyhood and Education of Jesus.
2. Doubtful Things about Jesus.
3. Positive Things about Jesus.
4. The Ethics of Jesus: Practical and Impractical.
5. The Gift of Jesus to the World: and How the World spoilt it.
6. Why was Jesus arrested and put to Death?

A series of four discourses on

THE PHILOSOPHY OF HERBERT SPENCER: AN EXPOSITION AND A CRITICISM.

"How charming is divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets
Where no crude surfeit reigns."—MILTON.

1. Spencer on the Unknowable.
2. Spencer on the Knowable.
3. Spencer as a Social Reformer.
4. The Religion of Evolution.

Further list of pulpit topics to be considered during the year:—

1. Prayer: its Nature, Necessity, and Use.
2. Nature and Extent of God's Kingdom.
3. The Talk Jesus is supposed to have had with Nicodemus.
4. Fools and Foolishness.
5. A Talk about a Parable: the Seed growing Secretly.
6. Are there any Christians left in Christendom?
7. A New Year's Homily.

8. The Survival of the Fittest.
9. The New Theology.
10. Sowing and Reaping.
11. The Two Great Commandments.
12. On being Religious with One's Whole Heart.

THE SOCIETY'S SUNDAY EVENINGS.

"How can we make the Sunday yet more valuable? . . . Would it be inconsistent with the great purposes of the day, inconsistent with Christianity, to have lectures on science, literature, and similar subjects, delivered then?" — THEODORE PARKER.

It is intended to hold, during the winter months, a series of

SUNDAY EVENINGS FOR THE PEOPLE.

The series will be divided into TWO COURSES. The First Course will consist of

TWELVE POPULAR LECTURES BY JAMES KAY APPLEBEE,

These Lectures will be given as follows: —

Oct. 7. Charles Dickens: Sentimentalist and Humorist.
" 14. Shakspere's Merchant of Venice: A Lesson in Religious Courtesy and Charity.
" 21. John Bunyan: Tinker and Teacher, Preacher and Pilgrim.
" 28. Illustrations of Humbug and Humbugs from the Writings of Charles Dickens.
Nov. 4. Hamlet: A Drama of Destiny.
" 11. John Wesley: The Man and his Work.
" 18. Types of Womanhood from the Writings of Charles Dickens.
" 25. Othello: A Drama of Faith.
Dec. 2. Oliver Goldsmith: A Biographical and Literary Review.
" 9. Thomas Hood: Poet and Punster.

Dec. 16. Macbeth: A Drama of Conscience.

" 23. Types of Nature: Nobility, or Heroic Deeds of Unheroic People; from the Writings of Charles Dickens.

☞ The Lectures will commence each evening punctually at eight o'clock.

Single admission to each Lecture, TEN CENTS. Course ticket for the Twelve Lectures, ONE DOLLAR.

Course tickets may be obtained as follows: at Oliver Ditson & Co.'s, 451 Washington Street, of members of the society, and at the door.

RECREATIVE ASSEMBLIES.

"If we may believe our logicians, man is distinguished from all other creatures by the faculty of laughter. He has a heart capable of mirth, and naturally disposed to it."— ADDISON.

> "The poet's or historian's page by one
> Made vocal for th' amusement of the rest;
> The sprightly lyre, whose treasure of sweet sounds
> The touch from many a trembling chord shakes out;
> And the clear voice symphonious, yet distinct,
> And in the charming strife triumphant still,
> Beguile the night."— COWPER.

The RECREATIVE ASSEMBLIES, which proved so attractive to young and old last winter, will be resumed during the coming winter. They will be held, as before, in the Parker Fraternity Hall, and will take place on the Third Monday in each month, commencing on Monday, October 15, and terminating on Monday, April 21.

The doors each evening will be opened at seven o'clock. The time from seven to eight will be devoted to Introductions, Social Greetings, and Conversation; from eight to nine, to Music, Singing, Reading, and Recitation; from nine to eleven to Dancing. A special programme for each Assembly will be issued.

Admission to the Assemblies will be by INVITATION TICKET only, which may be obtained of members of the society. To defray the necessary expense, a fee of TEN CENTS will be charged for each ticket.

ASSEMBLY COMMITTEES.

JAMES KAY APPLEBEE, ... *Chairman of Assemblies.*

Reception Committee.

LADIES.	GENTLEMEN.
Mrs. GEORGE W. STEVENS.	Mr. FRED. H. HENSHAW.
" MARK T. ADAMS.	" JOHN C. HAYNES.
" CHARLES W. SLACK.	" CHARLES W. SLACK.
" MARY J. BUCHANAN.	" GEORGE R. TABER.
" LUCY H. BURNHAM.	" WILL. S. WHITING.
Miss ANNA M. WHITING.	" E. A. SAWTELLE.
" ZILPHA D. SMITH.	" MARK T. ADAMS.
" ELLA P. CUMMINGS.	" CHARLES A. COOK.
" MAY APPLEBEE.	" CHARLES K. WHIPPLE.
" E. AGNES BURKE.	" LYMAN S. HAPGOOD.

Floor Managers.

Charles E. Phipps. Lyman S. Hapgood.
Mark T. Adams. Will. S. Whiting.

Musical and Literary Committee.

John C. Haynes. E. Agnes Burke. Charles E. Phipps.
Fred. H. Henshaw. Estelle G. Rogers. Emma Bulstrode.
Cora Scott Pond.

Printing Committee.

George W. Stevens. Mark T. Adams.

ANNUAL MEETING.

The annual meeting of the society for the election of officers, etc., takes place on the first Sunday in April, immediately after the morning service.

OTHER MEETINGS,

For conversation and deliberation on the condition, work, and prospects of the society, are held on the first Monday evenings in the months of October, January, and June.

These meetings are under the management of the Standing Committee.

ADDITIONAL MEETINGS,

For the promotion of social and friendly intercourse between the members and friends of the society, will be held as follows: —

Monday evening,	November 5,	Chairman,	JAMES K. APPLEBEE.
"	"	December 3,	"	CHARLES W. SLACK.
"	"	February 4,	"	JOHN L. WHITING.
"	"	March 3,	"	FRED. H. HENSHAW.

The exercises on these occasions will consist of conversations, discussions, singing, music, reading, and recitation. Each chairman will be responsible for the programme of the meeting over which he is to preside. To commence each evening at 8 o'clock in Fraternity Hall. All persons interested in the society are freely and cordially invited to attend.

"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is."— PAUL THE APOSTLE.

"Decorum reign'd, and mirth without offence."— COWPER.

THE PARKER FRATERNITY

was an offshoot of the Twenty-eighth Congregational Society. It was organized in 1858, and for more than twenty years represented more particularly the social element of the society. Through its public lectures, it largely influenced public opinion, particularly in the days of the anti-slavery reform and the momentous years of the Rebellion. From its beginning, it recognized the rights of woman, and year after year placed women among its lecturers.

The "object" of the Fraternity, as defined in Article I. of its Constitution, is, "in all suitable ways, to aid and sustain the Pastor and Standing Committee of the Twenty-eighth Congregational Society; to inculcate religious sentiments, promote fraternal relations, and increase social excellence among the members of that congregation and of this society; and in every proper manner contribute to the moral and material prosperity of Pastor

and People, united under the style of the before-mentioned society."

"The wisest thing a man can do is, I apprehend, to augment the enjoyment of other men." — JULIAN HAWTHORNE.

THE SCIENCE CLASS.

"Let knowledge grow from more to more,
And more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster." — TENNYSON.

The Science Class meets every Sunday, immediately after the morning service.

The sessions are given to readings, essays, and discussions upon the latest and best scientific and philosophical matter.

The sessions will commence on Sunday, October 7. All are invited.

President, JOHN C. HAYNES.
Secretary, Mrs. MARY J. BUCHANAN.

Science which "calculates, computes, and scans
All distance, motion, magnitude, and now
Measures an atom, and now girds a world." — COWPER.

THE "CHARLES DICKENS"

DRAMATIC CLUB, in connection with the Twenty-eighth Congregational Society, is established for the Study and Representation of the best Dramatic Literature.

The club meets every Friday evening at half-past seven o'clock, at Hotel Albemarle, Columbus Avenue.

President, JAMES KAY APPLEBEE.
Secretary, Miss MAY APPLEBEE.

"The stage might be made a perpetual source of the most noble and useful entertainments." — JOSEPH ADDISON.

THE MINISTER'S SERMONS

are published weekly in the Boston *Commonwealth*. Charles W. Slack, editor and proprietor, 25 Bromfield Street, Boston, Mass.

THE MINISTER'S ADDRESS

is Hotel Albemarle, 282 Columbus Avenue. He will be happy to cultivate pastoral relations with members of the society, or with any other persons not belonging thereunto.

"Good, the more
Communicated, more abundant grows."— MILTON.

"The faith that life on earth is being shaped
To glorious ends, that order, justice, love,
Mean man's completeness, mean effect as sure
As roundness in the dew-drop,— that great faith
Is but the rushing and expanding stream
Of thought, of feeling, fed by all the past."— GEORGE ELIOT.

"Some considerable thinkers . . . argue that religion has played its part in the evolution of humanity,— a noble part, yet only that of a provisional organ, which, in course of development, must be displaced by a final organ. Other thinkers, and I follow these, consider that religion will continue to regulate the evolution; but that, to do this in the coming ages, it must occupy a position similar to the one it occupied in the past, and express the highest thought of the time, as that thought widens with the ever-growing experience." — *George H. Lewes.*

"Utopus made a law that every man might be of what religion he pleased, and might endeavor to draw others to it by the force of argument, and by amiable and modest ways, but without bitterness against those of other opinions; that he ought to use no other force but that of persuasion, and was neither to mix with it reproaches nor violence, and such as did otherwise were to be condemned to banishment or slavery."—*Thomas More's "Utopia."*

"I do look upon it as one of the unaccountable things of our times, that multitudes of honest gentlemen, who entirely agree in their lives, should take it into their heads to differ in their religion."—*Addison.*

"'And God said, Let us make man in our image!' This is beautiful. But it's sad, it's melancholy work when man says, Let us make God in our image!

"It's been done for thousands of years; it's being done every day. When man, in spiritual matters, persecutes man; when, in the name of Religion, and, as he says, vindicating God, he commits violence and cruelty upon his fellow-creatures,—then does he, in his own ignorance, make for a time his Maker after his own erring and revengeful nature; then does he make God in his own image! Look at the burnings and roastings of poor human flesh, its hangings and quarterings, its imprisonment and exile in the name of Religion! What are all these, but that man does all this wickedness in the name of God? That is, he thinks God is pleased with what pleases his own vile, vindictive nature; and, as I take it,—and it can't be denied,—after such fashion it is that man makes God after his own image. Many folks—poor souls!—think this the best religion. It's nothing more nor less than the worst blasphemy."—*Douglas Jerrold.*

(Nov., 1887, 20,000)

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